/41 cont'd/

554 of class antithesis, such as that of slaves versus masters, or serfs or tenant farmers versus landlords, which is the product of differences between the rich and the poor, does not appear among them. Every person, every family is a worker. There is no slavery but [567] only mutual assistance. The term "the poor and the poorer" /formulated by Dr. Sun Yat-sen/ is the most fitting phrase to be used in describing the Miao.

/42/ Chapter V. Daily Life

1. Diet

511 262 The life of the Miao people is very hard; they do not have enough food. This hardship has created among them the habits of frugality. Except during feasts or festivals when they eat white, polished rice, they ordinarily eat rice gruel or other mixed grains three times a day. Ordinarily they do not have meat (except when they have good luck in hunting), and vegetables are also rare with the exception of some wild plants which they occasionally pick for [263] cooking. Salt, therefore, is usually used for a condiment while eating rice.

[527] 262 252 It is only during feasts that they slaughter a cow or a pig and have a lot to drink. The Miao do not know how to season, and their cooking is difficult for an outside to eat. When they are entertaining guests, they usually cook the rice in a very special way. They put polished rice into a big pot. When it is half cooked, the rice is removed from the pot and dumped into a wooden cask, which is put back into the same pot and steamed with the half cooked rice in it. The wooden cask is about three ch'ih, or Chi- [415] nese feet, and is round. The bottom is pierced with small holes. When the water is boiling, the steam penetrates into the cask through the small holes, and the rice in the barrel is gradually cooked. It is said that this steamed rice is very delicious, but unfortunately we did not have the opportunity to taste it.

Akha A04
Miao AE5

/36 cont./

M 592 737 always solitary old people; above all, epidemics have caused whole sibs to die out! Thus it happens relatively often that an individual in old age does not have the care to which he is entitled according to the social organization. Such survivors of an extinct /37/ community turn to the head of a powerful large family, one which consists of as many members as possible, and ask permission to put themselves under its protection. Such a petition is never rejected, even if it comes from an old person who will be only a burden to the large family. Such unfree persons are given their sustenance, and they try as well as they can to be useful to the community.

A 466 Among the Akha there is no distinction between the free and the unfree. Here the rich man hires the poor for work in the fields and pays them for their labor. These workers, however, do not live in the house of the employer and are completely "free" in every other respect. Thus, among the Akha A 937 solitary old men live completely alone; only in the case of old women does it sometimes happen that they attach themselves to a friendly family. This does not in any way affect their position as "free" Akha.

A M 567 M [648] Among the Akha there are no slaves at all in the true sense of the word, and among the Meau only in the form of debt-slaves (cf. the chapter, "Law and the Administration of Justice," section on "Property Law"), who are usually sold to Chinese traders, in which case, however, the seller as well as the buyer usually have in mind the sale of the individual for purposes of adoption. This has already been discussed in detail in the section, "Organization of the Family," in this chapter.

A M 571 114 On the basis of all that has been said, there is true father-right among the Meau as well as among the Akha. It would be mistaken to speak of the influences of mother right, totemism, and even promiscuity, as is done by older authors with reference to the Meau. It also seems to be overshooting the mark when, on the other hand, a "patriarchal original-culture" /"vaterrechtliche Urkultur"/ is discussed, as in

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426 paid back, including the interest. Natural products can take the place of money or silver. If /241/ the creditor and debtor cannot agree on the evaluation of the goods, the creditor will ask the debtor to sell his wares elsewhere for silver and to pay him back with it.

If the debtor is not in a position to repay the loan, he must reimburse the creditor in another way, for example, by laying out a field large enough so that the harvest will cover the sum of the loan. Therefore, if a Meau has borrowed the 21 baskets of rice mentioned, he lays out a field that will yield 28 baskets.

426 If the debtor cannot satisfy the creditor in this way, a
432 sale takes place, not of the debtor himself or his wives or his adult
858 children, but of those children who have not yet reached maturity.
[567 In this case, the debtor is obligated to give an appropriate num-
[731 ber of these children to the creditor in lieu of payment. The
[597 creditor is now free to decide whether he wants to bring up the
[435 children as unfree persons, to adopt them, or to resell them to his tribesmen or to migratory traders. If children have to be turned over to a creditor, their value is fixed at 70 pieces of silver for a boy and 50 pieces for a girl.

426 Interest is demanded only from members of other sibs
614 and is paid to such persons. Within the sib the granting of loans to sib members who need help as a result of crop failure, cattle deaths, or lightning is regarded as a sib duty.

426 The members of a large /extended/ family are not re-
596 sponsible for the debts of the head of the large family during his
768 lifetime. If the head should die before repaying his debt, however, the entire large family is jointly responsible for the amount of the debt. In like manner, the head of a large family is not responsible for the debts incurred by a member of his family without his knowledge. This is not affected by the death of the debtor. On the other hand, the head is responsible for debts incurred by a member of the large family with the knowledge and approval of the head, even if the debtor should die before the debt is repaid.

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847 Deliberate abortion is unknown.

681 The most common punishment is whipping, which the village chief may also order. It is meted out in connection [622] with lies, slandering, insults, and similar offenses and is ad- [683] ministered with a cowhide whip which is greased and made [689] pliable over a fire before being used. Moreover, whipping is often inflicted in addition to the frequent fines in money or property; it is also used when fines in money are not brought in. In such a case, one stroke is given for each piece of silver.

681 In cases of theft up to the value of ten pieces of silver, 685 the thief must simply return the stolen goods and, for the first such offense which is proved against him, is merely warned. Recidivous thieves, on the other hand, must expect corporal punishment, which is meted out in addition to fines in money or goods. Thus, recidivous thieves of produce, domestic animals, and similar goods may be sentenced to mutilation and to the amputation of the third, fourth, or fifth finger of one hand as well as half of the left ear. These punishments can also be meted out if a person is unable to pay the fine in money to which he was sentenced.

685 If the stolen goods represent a value of from 10 to 100 693 pieces of silver, fifty per cent more has to be paid as a fine, and in addition 20 to 30 pieces of silver has to be paid to the judge for his services. If the value exceeds 100 pieces of silver, the entire estimated cost of the loot, that is, 100 per cent, must be paid as a fine, and, in addition, far greater charges for the judge.

681 Imprisonment is unknown, as is emasculation or outright 567 selling into slavery. This seems to be in contradiction to the legal practice of handing over the children of debtors to the creditor for his disposal in lieu of payment. /250/ If one recalls, however, that among the Meau adoption is very common and that even traders deal in the trade of human beings only from this point of view of the Meau, be it for adoption or marriage, the apparent contradiction disappears.